

ALL DENOMINATIONS INTERESTED  
IN THE PRESERVATION OF  
**THE CLERGY RESERVES**  
FOR RELIGIOUS PURPOSES.

The following Resolution was advocated by the Rev. T. S. Kennedy, in the year 1851:—

*Resolved, 1st,* That by Act of Imperial Parliament, passed in 1840, the Clergy Reserves were declared to be the property of all denominations of Christians in this Province, for the maintenance of religion and the diffusion of Christian knowledge, according to their respective rights.

The mover said, that the objects his party had in calling this and similar meetings, had been stigmatised as factious, for the purpose of creating agitation in the country; whereas, so far from this being the case, they desired to allay that excitement of which the discussion of the Clergy Reserves question had been rendered the instrument—not, he really believed to be ascribed to the merits of the question itself, but to the misrepresentation and abuse of the public mind, which in many cases for interested and unhallowed purposes it had been made. Whether the Church was right or wrong in so long quietly permitting the *really* factious party to make this question the instrument of disturbing the peace of the country, it was bootless now to ask. That it had been done, was a fact which could not be denied; it had relied on the plighted faith of the Government to secure its temporalities from spoliation; it considered that one-seventh of the lands of the province was guaranteed to it by the constitution given to us by the British Government, and to which all loyal men appealed as their charter. The past could not be recalled, but experience had taught them that they must change their conduct, and strenuously defend their rights, and the best interests of the people, against traitors to themselves and their country. The question was not now, whether the lands set apart for the maintenance of religion and the diffusion of Christian knowledge, ought, in order to carry out that holy object, to be divided in this or that way; but—and he would here quote the language of an organ of their opponents, which stated that the Clergy Reserves should be alienated from the purpose for which they were reserved, and devoted to education or some other useful purposes, just as if religion was not a useful purpose! Now, he believed, that if the truth had been set before the people years ago, and that they had understood that the Reserves had been from the first set apart purely for religious purposes, for advancing the best interests of the colonists temporally and spiritually, that this portion of the lands of the province had never been

given over to the control of the people of Canada ; that they were reserved by the Crown for a particular purpose, and that consequently they had no right to interfere with them in any way,—that if from the commencement of the agitation the public mind had been disabused, such contentions as now disgrace a professedly Christian country could not exist. As matters now stand, every Christian should arouse himself and shew, that though in the world, he belongs to another kingdom, and do his utmost to resist the appropriation of his Lord and Master's property, to the purposes of the prince of this world. Holding these opinions, and believing that the majority of the people were ignorant of the fact set forth in his resolution, that by the final settlement of 1840, the Clergy Reserves were declared to be the property of "*all denominations of Christians*" in this province, for the maintenance of religion and the diffusing of Christian knowledge, according to "*their respective religious views*," he considered himself bound to come forward and give an unvarnished statement of facts ; he begged therefore for a patient hearing, although he felt that in the fulfilment of his self-imposed task he might be considered tedious, as, in order to prove that he had truth and right on his side, he must read several clauses from various statutes, both of the Imperial and Colonial Parliaments. On the ceding of Canada by the French to the victorious army of Great Britain, 1759, the rich endowments of the Church of Rome, granted to them by the French king (and this is a fact which all Protestants should take note of, viz.—that the grants were made under a Popish and not a Protestant Monarch. The British Crown did not *endow* the Roman Catholic Church in Canada, as it is sometimes erroneously asserted. That Church had been endowed by the French King previous to the conquest ; and upon the principle that British law respects existing rights, she was allowed to retain her endowments)—these grants were by treaty *guaranteed* by them, and such being the case, any parties who would petition the British Government to deprive that Church of her guaranteed rights would desire, in his opinion, their rulers to be guilty of as great a breach of faith as those who demand the spoliation of the temporalities of the Protestant religion. The Romanists, who were then almost the only occupants of the soil, desired to be recognized by Great Britain as the established Church of Canada, but this the truly Protestant and pious monarch George III. refused to grant them, and looking forward to the colonization of the Province with British subjects, he caused in the statutes of the British Parliament which related to this colony certain clauses to be inserted, which recognised the rights of the Church of Rome only so far as regarded the members of their own Church, and asserted the intention of the Government to make provision for the encouragement of the Protestant religion, and for the maintenance and support of a protestant Clergy within the Province, as from time to time might be found necessary and expedient. [The Rev. speaker here read clauses 5 and 6 of ch. 33, 14th year of Geo. III., A.D. 1768 to 1774.] Canada was then but one Province. Inducements were held out, by offers of free grants of land, to those who had fought for British supremacy, viz.—the U. E. Loyalists, to British subjects, and subsequently even to others, to come and settle here ; and it is to be hoped that many chose this colony as a home for themselves and their children, from

a knowledge of the fact that a provision would be made for the maintenance of the Protestant religion, and the diffusion of Christian knowledge. It was soon found that enactments passed for the government of a people of such opposite character as the French and the British, and such antagonistic religions as the Roman and the Protestant, could not be applicable to both parties; consequently, 1780, a separation took place, and the Province of Quebec was divided into the Provinces of Upper and Lower Canada. In this and the following year, that act was passed called the Constitutional Act, an act which conferred upon the people of both provinces a right, which up to this time they did not possess, of electing representatives, who in each Province should pass such laws subject always to the approval of his Majesty as related to the well-being of the inhabitants and the improvement of the colony. That act prohibited (clause 21) any person who should be an ecclesiastic from being eligible as a member of the House of Assembly. Now, was a Christian minister less capable of rightly fulfilling the duties of a legislator in a Christian country; did he necessarily by becoming a teacher of religion, forfeit his privileges as a civilian and British subject? No? But might not one reason of the prohibition be that provision had already been made for ministers of the Church of Rome, and was about to be made for the Protestant Clergy, which engaged their services for the exclusive discharge of far higher and more responsible duties. We may at least surmise this, for the same act by which the people of Canada acquired any right of jurisdiction over any portion of the country, confirmed to the Church of Rome the rights they already enjoyed, as regarded the lands and tithes from their own people, gave permission to the Governor in Council to make such allotments of lands for the support of a Protestant clergy in each province, in proportion to such increase as may happen in the population and cultivation thereof; and actually reserved, kept back and secured by the very same act, remember, which gave the people any rights, one-seventh part of the lands, for the purpose of maintaining a Protestant clergy and diffusing Christian knowledge; and enacted that any grant of land, in order to be valid, must contain in the patent a specification of the lands allotted for the Protestant Clergy, in proportion to such grant, as one-seventh. He here read clauses 35 and 36, ch. 31 Geo. III., A. D. 1791. The next clause enacts that the rents and profits arising from such enactments, which may at any time "arise from such lands, shall be applicable to that purpose *solely*." The next clauses relate to the erection and endowment of rectories and parsonages as in England, and the mode of presentation to the living prescribed; and though the 41st clause did confer on the Parliament in this province the power of varying or repealing the several provisions respecting the allotment of lands, and the mode of presentation to the rectories, yet he conceived that their power was not extended to the seventh, which had been actually set apart by the Imperial Government, but only to the allotments, &c., which the Governor by clause 36, was authorised from time to time to make, as he saw necessity, for the same purpose. And to shew what pious care the Government took to protect the temporalities of religion, he would particularly draw their attention to the forty-second clause which provided that whenever an act which affected either the discipline or property of any religious body, or which related to or

affected the king's prerogative, touching the granting of waste lands of the Crown, that every such act, previous to receiving the sovereign assent or declaration, must be laid before the two Houses of Parliament; and in case either House should within thirty days address his Majesty, his heirs &c., to withhold his or their assent from such act, then it would not be lawful for the Crown to assent to it, evidently foreseeing that at such times as the present an agitation might be got up, and a rash measure be forced upon the Colonial Assembly. Now, it had been said, but only, he conceived, by those who loathed everything of monarchy, that the king had no right to make this appropriation. If so, he had no power of conferring grants of land on individuals; and yet, the Hon. Robert Baldwin and others had received large tracts in this very neighborhood, for which they never paid a farthing. How would they tolerate the idea of being forced to surrender them? Yet, many of these grants were infinitely more objectionable and detrimental to the interests of the province than the Clergy Reserves; for they were given to Americans, who had fought against the British Government, and thereby treason was rewarded; and then, not like the Clergy Reserve lots, which were quickly occupied, on account of the favorable terms on which they were leased; private individuals would not dispose of or settle on their lands until they should become more valuable. More than this, if the Crown could not make an appropriation of a certain portion of the lands, what right had it to give us our constitution? He trusted that the greater portion of the audience were proud of being considered British subjects, and would ever be found ready to support and defend British laws. Let them then beware how they permit any portion of the constitutional act to be infringed. Up to this time, the only representatives of the people were the members of the British Parliament, and they had proved their regard for the best interests temporal and spiritual of the colonists, by passing such enactments as he had referred to; but now, by right conferred by the act last recited, the Canadians chose their own representative, and in 1792 the first Provincial Parliament assembled. Now, do we find the people protesting that their liberties had been infringed, by the reservation by the Crown, of one-seventh for a particular purpose, that it ought to have been given over to them to deal with as they pleased? No! doubtless they had then fresh in their memories the privileges and blessings they had enjoyed in their mother land, and only felt most grateful that the deprivation which they felt so keenly would in time be remedied, and that the consolations of religion were secured to their children for ever. We find therefore clause VI. chap. 1, that it was enacted that no alteration should be made in any of the existing provisions respecting Ecclesiastical rights or dues within the Province. Twenty-seven years elapsed without any remonstrance on the part of the people; but now, when they wanted it most, because they were beginning to be unconscious of their wants, this provision for religion was made the subject of agitation in the Assembly. In 1817 the civil list was assumed by the colonial legislature, and it was found that five clergymen were provided for by it, though actually only three derived any benefit by it. The Assembly refused to pay these salaries, asserting, he understood, that the Crown had provided for them by reserving the seventh of the province, and that therefore the Crown ought to support them.

Their salaries were therefore charged on other funds at the disposal of the Provincial legislature. What ideas of truth those had, who asserted that the clergy who received support from the Reserve fund were paid out of the pockets of the people, he left them to judge. But the opponents of the measure were not overscrupulous as to the truth of their statements, so long as their assertions stirred up agitation and excitement in the minds of those ignorant enough to believe them. For instance, from time to time the threat was held out, that the tithe system was about to be imposed on the people, and many signatures had been obtained to Anti-Clergy Reserve Petitions, by telling the ignorant that they were signing a petition against tithes. Now, those who made the assertion knew full well, that there was a statute which rendered the collection at any time of tithes illegal: For as it was considered that clause 35 of the Act of 1791 might be quoted as authority for granting a power to a Protestant clergy to collect tithes from their people, as the Romanists did from theirs, a bill was introduced, he believed, by Dr. Strachan, the present Bishop, in 1821, which passed into a law, "that no tithes were ever to be claimed, demanded, or received by any ecclesiastic, parson, rector, or vicar of the Protestant Church within the province, any custom or law or usage to the contrary notwithstanding." But to return to the question. Up to 1832, the reserves were considered as the exclusive property of the Church of England. He would not now stop to bring forward all the arguments in favour of such an idea. He would merely say, that any unprejudiced person reading the 39th and following clauses of the Act of the Imperial Parliament 1791, relating to parsonages, rectories, &c., taking it also into consideration that the property was placed under the control of a corporation composed exclusively of members of that Church, would admit that the Church was justified in opposing all division of the property until the term "Protestant Clergy" had been defined by competent authority. The Church of England was not opposed to the endowments of the Church of Scotland, or indeed of any other Christian body; its organ had always asserted, that as an establishment of Great Britain, it considered the Kirk of Scotland ought to be endowed, and the Crown had land sufficient to do so, but that it considered the Reserves were given for the extension of religion in accordance with the tenets and doctrines of the Church of England; and though for the sake of peace they might have been glad to surrender a portion of the property, yet as trustees, not for this generation, but for their children and their children's children, they were bound to do their utmost to protect the property. They maintained, that the grant having been made from the lands belonging to the Crown acquired by the arms of Great Britain, the people of this province had no right to legislate upon the subject, but that they were perfectly willing and most desirous that the question should be referred to the home government to decide to whom the lands did belong. The bitter feeling therefore that was so unhappily excited among other bodies against the Church was undeserved. She said, I have merely a life-interest in the property; I must guard it for future generations; only let it be asserted by the Imperial Government that I am wrong in my opinion, and though it is possible that opinion will not be changed, yet I shall at once submit, and consider myself relieved from the responsibility I previously felt. The desire of the Church, however, was not granted.



The Reserves had become a convenient electioneering topic, a fruitful theme for the demagogue and the grievancemonger. The cry, "a dominant Church," then, as now, was attempted to be made an engine for helping to maturity the schemes of those who had other designs in view than the political amelioration or religious equalization of the people. At length, in 1839, it was found hopeless to attempt any longer to legislate upon the question satisfactorily here, and by a vote of both houses the reserves were reinvested in the Crown. What for? In order that they should be appropriated to secular purposes? No! The representatives of the people then appeared only to desire the question to be disposed of, that the British Government should say to whom the property belonged, and how it should be divided; they desired it "to be disposed of for the advancement of religious instruction in the province." Let this be borne in mind, for it has been said that the people of Canada were always averse to the grant, *because* they thought that religion should entirely depend upon the voluntary system. This is untrue, and he asserted that in the disposal of the property, the wishes of the people of Canada had been consulted and met. In the first place, it was clear from this act of 1839, that they wished the Imperial Parliament to settle the question, and also that the property should be secured to religious uses. That party were in power which has so often flinched from the settlement of difficult questions, which has so often resorted to the infidel policy of expediency, and for a temporary peace sold itself and the best interests of the country to the clamorous agitator, the infidel, the Romanist, and even bowed before the Jew; instead, therefore, of acting in accordance with the constitution, and laying the question before the two Houses of Parliament, where the Colonial Bill ought to have lain thirty days before being presented to Her Majesty for her declaration, they advised her, much to the disappointment of all right-minded men in the colony, to withhold her assent, and to express her desire that the question should be decided in this colony. Lord Sydenham, in announcing Her Majesty's pleasure to the Legislature, in 1840, in his message, recommended the adoption of a bill which was finally to dispose of the question. Note the concluding words of his message: "A measure which, in his opinion will afford the surest prospects, if assented to by the Legislature here, of proving *final*, and if *final*, of conducing to the peace and happiness of the inhabitants of the Province generally." The bill was introduced. Listen to the preamble:—"Whereas it is expedient to provide for the *final* disposition of the lands called Clergy Reserves in this Province, and for the appropriation of the yearly income arising or to arise therefrom, for the maintenance of religion and the advancement of religious knowledge." Provisions of the bill: one-half to be allotted to the Churches of England and Scotland, according to their numbers: Presbyterians of the Synod of Canada to be included in the Church of Scotland. The other half to be distributed to all other denominations, in proportion to the amounts raised by their particular congregations; five commissioners to be appointed, to decide as to the amount from time to time to be paid to each denomination, who with their clerks were to be paid out of the fund; which last provision all must admit was most unwise and unjust: unjust, because it laid a heavy tax upon the fund; unwise, because it would have the effect of perpetuating strife and bickerings between the claimants. This

bill was passed by both Houses. In the Assembly a majority of eight—a majority which has been considered very respectable when measures of a far more objectionable nature had been passed, but he would prove to them that, if the question had been, as it is now, whether the Reserves should be appropriated to secular purposes, many of those who voted in the minority would have voted the other way. (He here read the names of the gentlemen.) Now it was well known that these gentlemen were opposed to a division of the Reserve fund, as they considered it the exclusive property of the Church of England; and perhaps some others held similar views: but here we have at least fourteen of the representatives of the people in Canada voting for its appropriation to religious purposes. The bill on being sent home was laid before the two Houses of Parliament, and certain legal objections to it being brought forward, it was referred to the twelve judges of England for their opinion. Ten out of the twelve who sat upon the question decided as follows. (He here read the report.)—Now though they decided against the claims of the Church of England, that its Clergy were “The Protestant Clergy,” exclusively entitled to the Reserves, by the Constitutional Act of 1791, yet they admitted, that it was evident from the details of the Act clauses 38, 39, 40, being confined in their provisions to that Church that its establishment was primarily intended, though the term Protestant Clergy was in their opinion sufficiently large to embrace others, though what others beside the clergy of the Church of Scotland they could not specify. Observe, they also decided, that the power granted to vary and repeal by the Provincial Legislature, could be prospective only; and could not be intended to effect grants already made, anything more than that was inconsistent with the power of any colonial legislature—therefore the acts of the Canadian Assembly must be void, as it undertook to repeal the provisions of an Imperial Statute. The ministry were now placed in a dilemma. Lord Sydenham, in transmitting the Act for their assent, had in his despatches most earnestly urged upon them the necessity of adopting the measure as a final one, and of never permitting the question to be brought forward again in the province, and yet it was impossible to ask her Majesty’s assent to this Act, which had been pronounced unconstitutional by the Judges, and therefore was demurred to by the Parliament. They therefore determined to introduce a measure into the Imperial Parliament. That Bill, which doubtless they were all familiar with, as he had solicited the editors to print it in full in the *Bowmanville Messenger*, and they had done so this week—a bill which provided for the sale of the remainder of the Reserves, and dividing the proceeds as nearly as possible in conformity to the provisions of the Act of the Colonial Parliament, only leaving out the obnoxious Commissioner clause, and defining the respective proportion of the one-half to be divided between the Churches of England and Scotland, and the other half to be divided amongst all denominations, in such proportion as might seem just to the Governor in Council. The preamble of the bill was nearly the same as that of the local one. “To provide for the final disposition of the lands, and the appropriation of the yearly income,” &c. And it contained no clause permitting it to be varied or repealed, except the usual one, during that particular session. No proposition to vary or repeal was made that session; therefore the disposition was a final one. No honest man, no conscientious man, no loyal man, whether he

approved of the purposes for which the grant was made, or disapproved of the manner in which it was distributed, or otherwise, would strive to disturb the peace of the country by attempting to reopen a question, which by both Imperial and Colonial Parliament had been finally settled. He could not say that the Church of England was contented with the decision of the judges; still, as a loyal body, it accepted the measure of the Imperial Parliament, and has never since taken any step to have the bill reconsidered, or the appropriation altered, or in any way to interfere with the management of the portion of the property belonging to others; though in 1844 it felt bound to apply to the Parliament for the management of the share which would come to it, to be permitted to receive the lands instead of the money which would accrue from their sale (under any restrictions the Assembly might see fit to prescribe), their sole object being to prevent the whole of the fund from being absorbed in the expenses of management, as was then the case under the management of the Crown Land Department—a fact admitted by the select committee to whom the petition was referred, as he could prove by the report which he held in his hand. Until just before the late election it was considered by all parties as having been finally disposed of. He now appealed to them whether he had not shewn good cause why the settlement should not be interfered with. He thanked them for the patience and attention with which they had listened to him; he feared he had been somewhat tedious, as he had had to refer to and read so many portions of the statutes: the case would have been much better handled by a legal gentleman; and had their object been to catch the people with a parcel of statements which would not bear too close a scrutiny, they could readily have obtained the assistance of talented and practiced speakers from Toronto and elsewhere—but he was desirous of proving he considered their cause good enough to stand upon its own merits, and that it did not require the bolstering up of declamation and oratory. He, having now stated his own case, would do an act of kindness to their opponents, and state theirs for them. An address had been put forth to the people of Canada by a certain anti church and state, or anti-clergy reserve, or anti-British association—he happened fortunately to get a copy of it last night, so that he was able to assist in making it public, and it might be supposed that in such a document all the strong points of the agitation party would be set forth. They had not now to deal with the statements of the ignorant, for if they looked at the names of subscribers to the manifesto, they would see that it was put forth by individuals who were as well acquainted with the whole subject as he was, and therefore could not plead ignorance for their misrepresentations. The Rev. gentleman here read the manifesto, and then made a few brief remarks on each paragraph. They justified themselves for putting forth this address to the public, on account “of the efforts made by interested parties to prevent a change in the appropriation of the Clergy Reserves.” Now, although the ministers were generally assailed with all sorts of abuse, and held up to the people as rapacious and selfish, and he knew not what besides, he declared that they were the only disinterested parties; the people were the parties interested. The question was not whether the ministers should get a living, if they were not enabled to devote themselves to teaching the plan of salvation, their education did not incapacitate them from filling any other honest calling, and



in a mere worldly point of view they would be gainers by the change. The question was whether the people should be assisted by a Christian Government in supporting a Christian Ministry, seeing that they were unable without that assistance to obtain so great a blessing. In the first paragraph—they assert the absurdity, “that our constitution is an image and transcript of Great Britain, and that therefore the people had a right to manage all their local affairs.” Now, in the first place, the constitution granted to us provides, that all our acts of legislation were subject to the approval or non-approval of the Home Government. But even assuming that the people had a right to manage their own local affairs, that did not give them a power over what never belonged to them.—Now the Reserves were never ceded to them by Great Britain, but reserved for a particular purpose, as he had clearly shown; and the act of the union in 1840, passed the same year in which this question was finally disposed of, contained the very same clauses respecting the non-interference by the Colonial Government with the property and privileges of religious bodies, and contained the very same provisions, clause 42, as that he had quoted in the previous statutes, viz.—“that all acts touching religion must be laid before the two Houses of Parliament for thirty days previous to declaration being asked of the Sovereign, &c., &c.” The next clause gives a just idea of the conscientious principles of our opponents—he thought for his own part that these gentlemen had India-rubber consciences, they were so capable of being stretched to any length and drawn in at pleasure. For instance, their cry used to be, that their conscientious principles could not brook the idea of only one Church being supported by the Clergy Reserves; and now that the property is declared to belong to all Denominations, they change their cry “and say that evil only is to be anticipated from the continuance of the anomalous system of supporting from the same fund sects opposed in principle to each other.” Again, that a positive injustice is inflicted on those who are withheld by conscientious principles from availing themselves of the provisions of the Act. This argument savours too much of the “dog in the manger”—we cannot take it, therefore you shall not—to emanate from a body professing Christian principles. If their scruples did not let them pay their Ministers with their share of the fund, why not support schools in connection with their various congregations, and let others apply their share as they pleased. In the next paragraph these gentlemen set up their own opinions in opposition to the decision of the Judges of England, and assume that the constitutional rights were infringed by the Imperial Act of 1840, as it superseded the Colonial Acts of 1839 and 1840. The one, remember, expressing a desire that the Imperial Parliament should decide the question, and the other passed at the instance of Lord John Russell as the Judges decided in violation of the constitution act. In the next paragraph they attribute the silence maintained for nearly ten years after the question was settled by the Imperial Parliament was chiefly the result of political circumstances, and is no proof of the acquiescence of the people. Now, he was ready to admit the first part of the proposition—it was owing to political circumstances, and we should do well to remember what they were. The demagogues, whose “conscientious principles” were offended by a provision for the maintenance of a religion which taught the people to “fear God and honor the King,”—to be subject to the powers

that be, &c., &c.; and who were therefore the prime movers in the agitation in former times, had been deceived into the belief that because they were the most noisy and talked the loudest they were the strongest party, and dared to raise the standard of rebellion, but their rebellion was very soon put down by the lovers of peace and order, without the assistance of a single British soldier, and they were forced to fly the country. That, although there might have been a few of the same principles left in the country, who did not acquiesce in the settlement of 1840, because they knew by experience that if the question was finally disposed of they would be deprived of a fertile source whence to draw political capital whenever they found that the people had forgotten the past, and were prepared to be again the dupes of men who professed to bow only to the sovereign people; yet he asserted that all right-minded people were grateful that the question was set at rest; and, whilst facts were fresh in their memory, it would have been useless for these gentlemen to have told them, that they desired a "speedy arrangement of the question;" and to hint, that except it was finally disposed of according to their wishes, that there would be a collision between the people of the Province and the Imperial Government. The fact is, if the question had not been finally disposed of, there is nothing conservative in any of the acts of the Government; also, that the people generally were contented till the rebels were restored again to place and power, and by way of showing their gratitude, have returned to their old trade of manufacturing grievances; but though the robber and the quondam traitor M'Kenzie, to the disgrace of the Province, had been returned to represent a constituency, and might with the assistance of gentlemen of conscientious principles, such as the writers of this address, excite a portion of the people to rebellion, and say it was caused by the Clergy Reserves—the same intelligent and order-loving party, who, till just now, have left them to bluster and agitate without condescending to reply, will soon teach them as they did before, that though they have made the most noise, they do not express the wishes of the loyal people in the Province. In the next paragraph, these gentlemen show how tender are their consciences, how upright their principles. They express their disapprobation of the resolution of the assembly to respect the rights of the present incumbents, and insolently throw out, as a bribe to silence on our part, while they rob our families—the significant hint, that if we are not, we may make sure of being stripped too. How then can they ascribe interested motives to the Clergy who resist the re-opening of the question; to those who are silent, such motives might be attributed—but for his part, he disinterestedly and fearlessly stood forward in defence of the rights of the Christians, not only of his generation but of all succeeding ones. As might be expected, an attack is made upon the Rectories, and Sir John Colborne most falsely accused of acting without authority. Now he would remark by the way, that these conscientious agitators were always harping upon the fifty-seven Rectories, though they knew very well that there were only forty-four completed. But as they may say, it is the principle we are opposed to, he must detain them a few moments longer, while he explained to them the exact composition of that mysterious phantom called Rectory, which these agitators would conjure up to frighten people into rebellion. As to their erection being unconstitutional, he would merely recall to their

recollection the clauses in the constitutional act of 1791, relating to the creation and endowment of Rectories, &c. &c., which he had read to them. That they had not been erected before was owing to the fact that but few Churches had been built, as the people were so scattered—that it was difficult to determine which was the most permanently eligible site. But in 1824, or 5, the Canada Company was established, and it was found that two millions of acres of Clergy Reserves had been included in their contract. The Clergy Corporation protested and other lands were given in lieu. To prevent a recurrence of such a mistake, which it might not be so easy to rectify, Earl Bathurst sent a despatch to the Governor, dated July 25th, authorising the setting apart of certain lands as an endowment for the Church in every Township, and the presentation of an Incumbent to each Rectory, thereby carrying out the detailed provisions of the statute 31 Geo. III. Orders were therefore issued to the various Government Surveyors and Land Agents from time to time, to send in a list of such Clergy Reserve lots as might advantageously be applied to the endowment of particular Rectories, and as these lots were sent in, instructions were given to the Crown Officers to draw up the necessary patents; forty-four of which only were ready for Sir John Colborne's signature when he resigned the administration of affairs in the Colony. Now, whether this appropriation were approved of or not, no person of really conscientious principles would advocate the resuming of that which had been actually granted and transferred. That this was not his opinion only, he would mention what took place in the Provincial Parliament when the question was brought before the House by the agitators; a resolution of the House was recorded to the effect, "That this House regards as inviolable the rights acquired under the Patents by which Rectories have been endowed, and cannot therefore either invite or sanction any interference with the rights thus established." For to call in question the validity of these would be to unsettle the title to property throughout the Province; so that though resolutions were passed, expressive of the disapproval of the assembly to the erection of other Rectories, they conscientiously respected grants already made. It is strange that British subjects should be so alarmed at the assumption of a title, which was admitted by our Republican neighbours to be perfectly harmless; yet such is the fact, for when the Americans obtained their independence, they found Rectories endowed by the British Crown; and though they might have felt, that the Episcopal form of Government partook somewhat of the constitution of a monarchy, and as their object was to establish a Republic, and by force of arms had obtained such a constitution, they might with a certain appearance of sound reasoning, have refused to acknowledge the title of the Churches to the endowments, and have considered themselves justified in employing them for educational or other general purposes; but they did not act, as these conscientious gentlemen would have done had they been in their place. By referring to an American Almanac of 1839, he found that there were no less than seventy rectors in the diocese of New York, and twenty three in western New York, making a total of ninety three rectors publicly recorded. He would further state, that the endowments of one Church only, Trinity Church, had become so valuable, that they were worth more than the whole share of the reserves belonging to the Church, and

in consequence the trustees had been able to effect much good, not only in their own locality, but in aiding other churches throughout the Union. He would ask, could a single instance be advanced, of a rector interfering or attempting to domineer over other Christian bodies? He was himself a rector, but he considered that his right did not extend beyond the controul of the particular church and ground, constituting the rectory. If even an episcopal church were built opposite to his own, he did not think that his being a rector gave him the slightest controul over it. He was the rector of St. John's Church, Darlington, or St. George's Church, Clark, as the case might be; not of the township, for the patents expressly designated these the first rectories in these townships, thereby leading him to suppose that other rectories would be similarly constituted. The language of the induction paper most clearly proved the truth of his assertion: "And I do by these presents commit unto you the cure and government of the souls of the parishioners of the said parish and inhabitants, *members of the Church of England*, within limits of said rectory." He would moreover state that the glebes had been valued and the amount at which they had been valued deducted from the share given to the Church, and he would ask, what was the difference to the fund, whether the parties received the lands or the proceeds? Was a clergyman a more improper person to have the power of leasing lands—would he make a worse landlord than a layman? He asserted that, on the contrary, having received a liberal education, he would be more apt to consider that the tenants had rights as well as the landlord, and that they should be mutually respected. He had now set before them both sides of the question, and said enough to convince any reasonable person, except perhaps the conscientious gentlemen above referred to, that the reserves were unalienably appropriated to religious purposes. That the question had been finally disposed of, and could not be constitutionally re-opened. In conclusion he would say, that he could not understand how ministers of religion, professed servants of God (for such he understood were many of those who had signed the manifesto) who it was to be supposed occasionally at least offered up the petition, "Thy kingdom come; Thy will be done on earth, as it is in heaven;" believing as he supposed they did, that there were two antagonistic powers in the world, the Prince of Light, and the Prince of Darkness, emphatically termed the "Prince of this World," when a certain portion of the property of this world had been given up and consecrated to the service of God; for again he would say, in accordance with his resolution, that it was not given to the Church of England, the Church of Scotland, or any other particular denomination, but for the maintenance of all Protestant ministers and the diffusion of religious knowledge. They therefore who now opposed the appropriation did not desire the alienation of that property which had been granted to this or that body, but of that which had been consecrated to the service of God. They would not rob man, but God. How they could thus rank themselves on the side of the infidel and the sceptic, enlist again under the banner of the prince of this world, he could not divine; but this he could only do—namely, to pray that grace might be given them to see their error, to repent of their apostacy, and to make their peace with God, ere they were called upon to give an account of their stewardship.